size of the houses also varies, of course, with the number of their occupants. The ground plan of the village (Fig. 8) shows this numerical distribution, listed in Chapter 5, as it stood at the time of my visit.

Since I did not witness the construction of houses (avuyra-ham, "to build a house"), the following description of the procedure is based on what my companion, Mr. Kegel, observed on a previous visit. In August, during the day, the men cut down tree trunks of varying thickness in the forest, as well as leaves of the so-called "wild banana" (Heliconia spec.) and of the palm called macaba by the frontiersmen of the Araguaia. These provide the beams, poles, and thatch for the houses. The Indians carry these materials to the site of the future village in the late afternoon, thus avoiding the daytime heat which would cause the "banana" leaves to curl in transit and the bearers to tire unduly.

The construction work begins around four or five in the afternoon. First, the framework of beams is erected. The vertical shafts are laid out in three parallel rows, both outer rows being of the same height and the middle one being higher. Thus, in house a (Fig. 10), the outer shafts are about 1.60 meters high while the inner ones are about 3.80 meters high, and this represents a general average for all the houses except the takana. In house a, the outer rows stand about 2.75 meters from the inner one, and the intervals between the shafts in each row (marked with circles in Fig. 9) are one meter, 3.40 meters, 3.90 meters, 3.25 meters, 3.50 meters, and 1.30 meters, respectively. Since these intervals are the same in all three lines, seven other rows of shafts result, which stand perpendicular to the others and divide the house into rectangular quadrilaterals. This division, which is socially important because it reflects the distribution of the occupants [110:194] into couples and nuclear families, is emphasized further by crossbeams that form the sides of the quadrilaterals and are tied with embira cord [Tr., bast fiber yielded by a tree] at a height of 1.60 meters when they do not rest on the forked tips of the outer vertical shafts (cf. Fig. 10 and Photos. 3 and 48). In addition, the inner vertical shafts are connected to one another with several poles (marked with circles in Fig. 10) at a height varying from 3.20 to 3.80 meters.

476 under the leadership of the ãntaiva of the Anantxí, Tanupantxóa and Vuíraí. Here the Anantxí were present in larger numbers than the other groups, for they were, so to speak, the contractors of this particular apatxirí. No division into three groups was evident, however, as the work progressed. All the Tãnãvé, Anantxí, and Vuiramtxinió mixed together at random.

Tanupantxóa marked out the forest sections to be cleared by going to those spots without saying a word and attacking a tree with his ax.
[554] He showed that he was the leader by working more than the others.

Ãntaíva of other groups were also present and working, such as Urukumí of the Tãnãvé and Kamairí of the Vuirantxinió. Vũãtanami had gone to his garden. As usual, he probably wanted to avoid meeting Kamairahó, whom he hated. Maninohó had stayed home. Kamairahó sat on a felled tree and watched.

313 [100] Each man, as soon as he felt the desire to work, chose a tree for himself, as he pleased, in the vicinity of the ãmaíva, and the contest began. It did not seem to be a contest against the fellow workers, a fight to win over the others by achieving more, but a joyous contest against the timber and the big forest, against the forest as a whole, for it was not merely a matter of conquering each tree individually with the brute strength of the arms, but also a matter of strategy. First an incision in a good number of trees was made in such a way that they would all fall in the same direction when their tottering neighbor leaned against them from the opposite direction. Only then was a forest giant felled, and felled in such a way that it dragged with it to the ground its fellows weakened by the ax.

464 After extreme exertion for a while, each man would rest until he felt like resuming his task. They were all quite diligent.

The Indian works according to a different rhythm than that followed by the men of our civilization. He does not carry out the same task every day, at a certain time and for a certain period of time, but gives himself up with all his senses and all his strength to whatever task seems to him most necessary at the moment and best suited to his creative urge. When he does this, he does not spare himself but persists in his heavy work until he is completely exhausted. For example, he gives himself to the felling of trees with such fanaticism that on the following day he can hardly get out of his hammock owing to the muscular pain. [101] As soon as he feels a little better, he carves a bow stave or weaves a basket. Suddenly, he feels a craving for